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**John Fetzer's "Final Principles" Statement of September 29, 1989
(December 5, 2012)**

As I stated in November 2012's memo, "John Fetzer's Spiritual Journey in a Nutshell," in my opinion the details of John's journey are deeply informative to the Fetzer Trustees in understanding the sources and the underpinnings of John Fetzer's philosophy and spiritual legacy.

And what may be of most direct interest to the Trustees are the words of John Fetzer to his Board in 1989, the last full year of his life, particularly the "Final Principles" from his "Founder's Statement" to the Institute Board in September, 1989, just a few months before his passing (and which were repeated by him in his "Review of Past Remarks" in February 1991, which were his last words to his Trustees).

The reason these words are not widely disseminated and discussed is (I believe) that they were highly esoteric, and therefore rather inscrutable.

It has been said that John's ontological and metaphysical point of view was more or less invented by him and was his alone. Jacob Needleman in his introduction to the reprinted *American's Agony* says, "I think of John Fetzer in this way: As a man who sought for truth without conforming to any pre-established patterns"—and Needleman, as an analogy, tells the tale of an uneducated holy man who walks on water to the archbishop's boat to ask him the correct way to say a prayer.

However, if we study John's spiritual journey, I believe we uncover much in the philosophies he studied throughout his life that clearly influenced his 1989 words.

Fetzer, as we know, was a long time, sincere student of several mystical traditions and mystical writings: in his earlier and middle adult years he studied Masonry, Theosophy (particularly the writings of Alice Bailey) and the Theosophy influenced book, *Masters of the Far East*, which were the sources of his spiritual philosophy as written in "This I Believe" (1967), "American's Agony" (1971), and "The John E. Fetzer Foundation Preamble" (1973). Later in life he studied *The Urantia Book*, *A Course in Miracles*, the channelings of Jim Gordon to John and the Monday Night Group (some of the channelings were done in person, some over the phone, some via letter, and some on tape), and an American version of Surat Shabd yoga called MSIA (with John-Roger as 'guru') which completed his spiritual study. John's own spiritual philosophy was put together from these several metaphysical pieces, in the grandest "Rosicrucian-style tradition" which encourages just such original synthesis—but it was not made "out of thin air" by him. And his final writings to his Board in 1989 came out of an amalgam of these philosophies.

In this memo I will do my best to lay out the influences behind the key phrases in his "Final Principles." In doing so, I do not claim that any one particular influence led directly to any particular phrase. Rather I will lay out philosophical underpinnings for each phrase and let you come to your own conclusions.

Also, it's important to emphasize that the following is not meant to be "prescriptive" in any way for current "Fetzer Inc." participants. This is offered strictly to provide understanding regarding John's own spiritual sources and motivations—primarily to help us current Trustees understand what John may have meant when he spoke these esoteric words and phrases.

First off, here is John's "Final Principles" in its entirety, with the key esoteric phrases in **red font**—after which I will go through the writing paragraph by paragraph and discuss the key phrases in each.

Final Principles" (From John Fetzer's "Founder's Statement" to the Institute Board in September, 1989)

I am sure that (1) as you listen you will hear the **ring of truth**, first and foremost, trying to create (2) a **community of freedom** within the Institute, which is based upon freedom of consciousness, freedom of the individual, freedom of movement, freedom of thought, freedom of development and freedom of expression, which will allow the Institute to succeed in (3) its mission to find balance, within and without, in the educational process.

It is up to the collective group of trustees and staff to begin to understand that it must help develop that process. In the years past, with the development of this nation, it wasn't one individual; it was the collective group sitting and coming to agreement that created the beginning of this great country. So now, the Institute through (4) the group must come together and make a settlement within themselves as to a sense of participation, in the pursuit of this agenda.

Over a period of time, if a greater liberation to find balance is to manifest upon this planet, this freedom must first manifest. The liberation on the individual level only manifests (5) when one cries out for freedom. Free me of these bonds, of these chains. Free me of these pains, these anguishes, free me and bring me into that place of loving. When one calls out in such a way, (6) the **consciousness of liberation** is stirred within, as well as without, and liberation becomes reality. This is how the liberating action begins to free one of the downward, turns in a **spiral of consciousness**, and brings one up into the higher focus, back into (7) your higher self. It is here you will find the answers to the final definition of the Institute's purpose in accordance with the agenda we have put in place.

I believe there is a certain (8) **consciousness of synthesis** that brings forth (9) a **Light** that some refer to as (10) the "**avatar symmetry**" that is here, ready to assist all who are connected with the Institute to delineate its mission.

Remember, whatever the final verdict turns out to be, its summary will be (11) "**unconditional love**." (12) That is our avatar of the future, because love is the unifying energy field that mobilizes the physical, emotional, mental and spiritual resources in the caring and sharing with one another.

Paragraph One

I am sure that (1) as you listen you will hear the ring of truth, first and foremost, trying to create (2) a community of freedom within the Institute, which is based upon freedom of consciousness, freedom of the individual, freedom of movement, freedom of thought, freedom of development and freedom of expression, which will allow the Institute to succeed in (3) its mission to find balance, within and without, in the educational process.

In paragraph one, the phrase "ring of truth" was full of spiritual meaning for John in 1989, based upon his spiritual journey and his spiritual practices, as was "listening," as follows. In "American's Agony" (published by John as the last chapter of *The Men from Wengen* in 1971), the final words of the book are inspired by the Masonic-inspired tale the chapter is anchored in, that of an

angel and George Washington (who was a Freemason). The book's final words are: "Son of the Republic, look and listen!"

Masonry (and Rosicrucianism for that matter) is based upon the notion of listening—listening for what is called The Lost Word. In the *Masonic Dictionary* it says:

The Lost Word. The mythical history of Freemasonry informs us that there once existed a Word of surpassing value, and claiming a profound veneration; that this Word was known to but few; that it was at length lost ... But, as the very philosophy of Freemasonry teaches us, ~~that~~ ... the loss of the Word must suppose its eventual recovery. The Word, therefore, may be conceived to be the symbol of Dianne [Divine?] Truth; and ... the loss ... and the recovery ... represent a search after truth ... and of the attempts of the wise men, the philosophers, and priests, to find and retain it in their secret mysteries and initiations, which have hence been designated as the ... Freemasonry of Antiquity.¹

In an interesting play on words— (Masonry is chock full of symbols and word-play)—, the 33rd-degree Masonic ring is known as "The Ring of Truth."²

One of the most important of the channelings that Jim Gordon did for John and the Monday Night Group, in which he channeled the Archangel Michael, occurred on May 24, 1983; this channeling foreshadows the words of "Final Principles." More of the channeling will be presented later; for now it is of interest that it begins: "An ancient call rides the winds this day, calling man's soul homeward ... The call is the call to the Divine Spark to awaken and eventually return to its source ... This call has been called many things by many philosophers. Magnetic attraction, mind force, ... The Call of God, the Unspoken Word."

In June of 1984 Jim Gordon traveled to Egypt, where he met John-Roger (who was to become his guru, and, a year later, because Jim recommended it, John's as well). And a month later, in July 1984, Jim did a channeling for John from Qwan Yin, which began answering, for John, what the "Lost" or "Unspoken" Word would be. The channeling began, "My name is Qwan Yin ... I serve within the hierarchy of Inner Light Masters ... as a link between the Lords of Karma and the Inner Light ones," and it goes on to say, "Be aware that the flow of Light that comes down into the physical planes as the Inner Light Consciousness, or as the Mystical Traveler Consciousness, or as a Sound vibration of Sound and Light, the holy nod, all of these expressions are one, and all of them are the Divine Love of God."

The term "Mystical Traveler Consciousness" is unique to John-Roger and his organization MSIA, but the notion of The Sound is universal in the Surat Shabd yoga tradition of Persia and Northern India. The Wikipedia entry for Surat Shabd Yoga states,

The stated purpose of Surat Shabd Yoga is to realize the individual's True Self (self-realization), True Essence and True Divinity while living in the human physical body. This Journey of the soul involves reuniting in stages [different spiritual levels or planes, through meditation] with what is called ... the Shabd—the "Sound Current," the "Audible Life Stream" ... the dynamic force of creative energy that was sent out, as Sound vibration, from the Supreme Being into ... space at the dawn of the universe's manifestation.³

¹ www.masonicdictionary.com/lost.html.

² 204.3.136.66/what/educ/journal/nov-dec06/calloway.html.

³ en.wikipedia.org/wiki/Surat_Shabd_Yoga

A community of freedom: Masonry is of course based upon the principal of a spiritual brotherhood in service to humanity. On the Grand Lodge of Michigan website, it states:

Freemasonry is first and foremost a fraternity. It is also “A Way of Life.” The brotherhood of man under the fatherhood of God is primary—this means that its activities should always be designed to promote friendship, morality and brotherly love ... Freemasons ... endeavor to extend Masonic lessons into their daily lives, in order to become positive influences in their homes, communities, nation, and throughout the world. ... A Mason binds himself to like-minded men in a Brotherhood that transcends all religious, ethnic, social, cultural, and educational differences. In fellowship with his Brothers, a Mason finds ways in which to serve his God, his family, his fellowman and his country. A Mason ... recognizes his responsibility for justice, truth, charity, enlightenment, freedom and liberty, honesty and integrity in all aspects of human endeavor.⁴

Alice Bailey also wrote of the group spiritual process. Bailey, in her *Treatise on the Seven Rays*, Volume II (p. 26):

in the process of liberation upon the Path of Return ... the liberation of the soul ... must always be the result of group vibration, of group impulse, group incentive and group impetus. One impetus originates in the group of souls, of which an incarnating ego is an integral part ... When the vehicles vibrate in unison with the soul, then is liberation achieved.⁵

Alice Bailey also wrote in *The Reappearance of the Christ* (p.19):

The present time is unique, in that it is (as never before) a cycle or period of conferences—communal, national and international—and of men getting together ... this phenomenon is one of the strongest indications that the Christ is on His way. ... He stimulates the group Spirit and the group consciousness, and His spiritual energy is the attractive force, binding men together for the common good. ... It is the invocative appeal of the many groups working on behalf of humanity (consciously or unconsciously made) which will bring Him forth.⁶

And in *The Externalization of the Hierarchy* (p. 558), she continued this group theme:

The success of the effort now being planned by Christ and the Spiritual Hierarchy is dependent upon the ability of mankind to use what Light it already has in order to establish right relations in their families, their community, in their nation, and in the world. ... The Tibetan (the Hierarchical Master Djwal Khul) has asked me to make clear that when he is speaking of the Christ, he is referring to His official name as Head of the Hierarchy. The Christ works for all men irrespective of their faith. He does not belong to the Christian world any more than to the Buddhist, the Mohammedan, or any other faith. There is no need for any man to join the Christian Church in order to be affiliated with Christ. The requirements are to love your fellow men, lead a disciplined life, recognize the divinity in all faiths and all beings, and rule your daily life with Love.⁷

On Dec. 20, 1981 Jim Gordon channeled Jesus to the Monday Night Group. (I’d say John’s “community” was the Monday Night Group at the time, which served as his “spiritual (not his legal board”); eventually the “Fetzer Community” became, in my opinion, mainly his Trustees.):

Beloved brethren—it has been many years since we have gathered together such as this ... It has been many lifetimes since we talked ... For the purpose that you have joined together again as a group, ... as

⁴ www.grandlodge.mi.org/masons.cfm

⁵ Alice A. Bailey, *Treatise on the Seven Rays*, Volume II (New York: Lucis Publishing Co., 1942), p. 26.

⁶ Alice A. Bailey, *The Reappearance of the Christ* (New York: Lucis Publishing Co., 1948), p. 19.

⁷ Alice A. Bailey, *The Externalization of the Hierarchy* (New York: Lucis Publishing Co., 1957), p. 558.

one ... is of great importance to humanity as a whole ... The last time we communicated with you was some 2,000 years ago; at that time you were working to bring an understanding to mankind of the harmony of the Divine Grace within, a way of bringing balance and truth to the spiritual will. ... And now you have come together yet again, for another goal to be accomplished.

The May 24, 1983 channeling by Jim Gordon to John and the Monday Night Group (already quoted above) of the Archangel Michael spoke to what John's "community of freedom" was for him:

Each of you is interlinked karmically as a group, both in karma owed each other, as well as past service to God; and the call has created a bond of group spiritual development and service in response to this call ... That is why, lifetime after lifetime, groups are drawn together and forced in some instances to work together for common goals and common growth. The challenge is at this time to learn to grow and harmonize the group energies, so that the group can truly be of service.

John wrote, "(2) a community of freedom within the Institute, which is based upon freedom of consciousness, freedom of the individual, freedom of movement, freedom of thought, freedom of development and freedom of expression ...". See how similar this is to the writing of Alice Bailey in *The Rays and the Initiation* (pp. 684):

Freedom is the keynote for the world disciple today, and it is freedom to live, freedom to think and freedom to know and plan, which humanity demands at this time. ... All three [initiations that Bailey is talking about in this piece] are concerned with freedom: freedom from the personality, freedom from blindness, or freedom from all the seven planes of our planetary existence—the planes which are sometimes referred to as the planes of human and superhuman evolution. You will have noted that lately I have been emphasizing an aspect of initiation hitherto little emphasized—the aspect of freedom. The Path of Initiation has at times been called the Path of Liberation, and it is to this essential aspect of the initiatory process that I am seeking to call your attention.⁸

John, as we know, actively participated in spiritual groups: The Masonic Lodge, his 1970s *A Course in Miracles* group, the early 1980s Monday Night Group ... and in the later '80s in the MSIA-sponsored Insight I and II Seminars, which were very active personal and spiritual growth activities done in groups of 200+ and 50+ respectively, each for several days at a time. In 1986, John also brought the whole Fetzer staff to a spiritual and "fun" retreat at the Jack Nicklaus Golf Resort near Traverse City. And in 1989 he brought the staff together for the spiritually focused hologram dedication.

In terms of (3), its mission to find balance, within and without, the notion that Rob Lehman brought forward in the 1990s of integrating one's inner life with their outer work was very much in tune with John's spiritual background.

In the Masonic 3rd degree, the "Master Mason Degree," according to the *Masonic Dictionary* it is said that: "At this point the candidate has symbolically, if not actually, balanced his inner natures (thoughts, emotions, etc.) and has shaped them into the proper relationship with the higher, more spiritual parts of himself." Also prominent in the Masonic tradition is the statement: "Remember the LAW: 'As within, so without!'"⁹

In Jim Gordon's first in-person conversation with John, Mike Gergely, and Carolyn Dailey on August 26, 1981, Jim spoke of balancing energies:

⁸ Alice A. Bailey, *The Rays and the Initiation* (New York: Lucis Publishing Co., 1960), p. 684.

⁹ www.masonicworld.com/education/files/may05/a_declaration_for_masoni_c_action.htm.

Then at that time [Jim is talking here of ten years earlier, 1972] he [Archangel Michael] was explaining that the Star of David was used as a focus because it represents the two triangles of life—one of the energy coming downward as he and the Masters on the inner planes focus it down, and then those receiving the energy on the physical plane begin to focus the energy upward. As these energies come into balance, it will create a Star of David which would represent a spiritual awareness within the organization.

Note that this six-pointed star was a prominent part of the first Fetzer Symbol, the one that first connected John to Jim.

Paragraph Two

It is up to the collective group of trustees and staff to begin to understand that it must help develop that process. In the years past, with the development of this nation, it wasn't one individual; it was the collective group sitting and coming to agreement that created the beginning of this great country. So now, the Institute through (4) the group must come together and make a settlement within themselves as to a sense of participation, in the pursuit of this agenda.

On August 13 and 14, 1982 Jim Gordon channeled the Archangel Michael to John and the Monday Night Group about coming together and participating as a group, as follows:

It has now come time that, as a group, the Group will and purpose must be declared. ... As to the direction of the Foundation, we are waiting for each of you to bring into focus more clearly the overall picture we have projected for the Foundation. ... Already because of the wavering of some in the Foundation to make certain decisions about necessary steps for a forward movement, we have had to force certain situations on you for some kind of continued movement. ... It has now come time that as a group, the group will and purpose must be declared ... align your heart, mind, and Spirit with the others in the group, and with the hearts, minds, and Spirits of Hierarchy ... for the good of humanity and the universe.

Paragraph Three

Over a period of time, if a greater liberation to find balance is to manifest upon this planet, this freedom must first manifest. The liberation on the individual level only manifests (5) when one cries out for freedom. Free me of these bonds, of these chains. Free me of these pains, these anguishes, free me and bring me into that place of loving. When one calls out in such a way, (6) the consciousness of liberation is stirred within, as well as without, and liberation becomes reality. This is how the liberating action begins to free one of the downward, turns in a spiral of consciousness, and brings one up into the higher focus, back into (7) your higher self. It is here you will find the answers to the final definition of the Institute's purpose in accordance with the agenda we have put in place.

In terms of “(5) when one cries out for freedom. Free me of these bonds, of these chains,” in a May, 1983 Jim Gordon channeling of Jesus to John Fetzer, the idea of “crying out” is the beginning focus: “Before I [Jesus] leave I wish to give a message ... behold there are ten times ten thousand who perceive no Light, who perceive only darkness. And I say unto you, there is a loud cry in the world at this time for deliverance from this wilderness, for many fear that the world is without a shepherd ...”

In terms of “(6) the consciousness of liberation is stirred within ... the liberating action ... turns in a spiral of consciousness, and brings one up into the higher focus,” Alice Bailey speaks prominently of spiritual liberation—for example, in her *Treatise on the Seven Rays*, Volume II, she states:

Each of the stages on the great Path of Liberation or Enlightenment with which we have been concerned ... have led the ... spiritual, interior man ... from phenomenal appearance to spiritual living ... He has been carried from hell to heaven, from heaven to Nirvana, from the life- conditioning of the personal Ego to that of the group soul, and thence to that of the liberated state of pure intuitional life.¹⁰

In the later 1980s John took up the meditative practice of Surat Shabd yoga, which has as its goal spiritual liberation, as follows: “[Surat Shabd] practice involves listening to the Inner Sound, also known in the Holy Bible as ‘The Word’ or ‘logos’ ... and [thereby] leaving the human body at will—a practice sometimes referred to as ‘dying while living’. The principal intent is to awaken the Soul and unite it with God.” “Eight spiritual levels are described above the physical plane [to be traveled through in meditation] ... In this arrangement, Self-Realization is attained in the third heaven level, Spirit-Realization ... and God-Realization is attained in the fifth heaven level.” “Attaining self-realization and above also results in ... liberation/release from ... the cycle of karma and reincarnation.”¹¹

As far as the notion of a “spiral of consciousness,” the Masonic tradition speaks of spirals, in both the 2nd and 3rd degree initiations: “The symbol of the Second Masonic Degree, the Winding Staircase is a symbol of ascension.” And, “A spiral of consciousness is part of the Third Degree (Master Mason) ritual, as the pilgrim proceeds in a spiral toward the center illumination, the Masonic pilgrim traveling the spiral path towards the center.”¹²

Jim Gordon channeled the Archangel Michael in a January 5, 1982 letter to John, which spoke of a spiritual vortex:

It has been some time since the group of individuals have come together to form a vortex of energy on earth, as you and the group surrounding you have. This group, as the energies of each merge together to form the Foundation, shall be a great powerhouse of energy and knowledge. It is through this powerhouse, then, that we can begin to function better on the evolution of humanity, and hopefully help shape the course of history to a more positive expression.

And, finally, the Symbol that Jim Gordon first passed along to John features a Caduceus, symbolic of the spiral energy of the kundalini.

As for “(7) your higher self”: On 12-19-81 Jim Gordon “dictated” a letter from the Archangel Michael to John that speaks of the higher self:

There are souls from higher spiritual planets, such as Clarion and others, who were these souls who came to help upraise man to his true spiritual identity. These were known as the chosen ones, for they were the wise ones of old, full of knowledge and wisdom concerning God and Spirit. They were known by the 6-pointed star. It represents those who have overcome the lower self and the five senses of man and awakened to the higher self.

And MSIA uses the “higher self” in its description of the Insight Seminars: “In the Insight Seminar Series, participants become more aware of who they truly are. In tangible ways, they connect

¹⁰ www.alice.bailey.it/testi-inglese/Esoteric-Psychology-a-Treatise-on-the-Seven-Rays-Vol-2.pdf

¹¹ en.wikipedia.org/wiki/Contemporary_Sant_Mat_movement; en.wikipedia.org/wiki/Surat_Shabd_Yoga.

¹² www.mastermason.com/jjcrowder/threedegrees/threedegrees.htm; www.turningthetemplarkey.com/?s=turbulence.

with their authentic Self, which may be called by many names: the heart, the loving, the Source, the higher Self, the inner wisdom.”¹³

Paragraph Four

I believe there is a certain (8) consciousness of synthesis that brings forth (9) a Light that some refer to as (10) the “avatar symmetry” that is here, ready to assist all who are connected with the Institute to delineate its mission.

“(8) consciousness of synthesis”: In the teachings of Alice Bailey, the being living inside the Central Sun serving the Solar Logos is called the “Avatar of Synthesis.”¹⁴ And the *Urantia Book* speaks of the Holy Spirit being the synthesis of spiritual energies (p. 29): “The [The Infinite Spirit, the Third Person of Deity] possesses unique prerogatives of synthesis, infinite capacity to co-ordinate all existing universe energies ... the Third Source and Center is the universal unifier of the manifold energies and diverse creations which have appeared in consequence of the Divine Plan and the eternal purpose of the Universal Father.”¹⁵

Bruce Fetzer, in a recent email to me (November, 2012), reminded me that John was reading both *Urantia* and his MSIA books and lessons in 1989, and therefore, Bruce stated, to John:

Consciousness of synthesis is nothing short of Soul Awareness [MSIA’s term for the first “spiritual plane of awareness” in the Surat Shabd tradition]. It’s becoming conscious of our Soul and having a direct contact with the Soul plane (unconditional love). Plain and simple. John even openly talks about it in a letter to the board of trustees, in his letter to the board March 3, 1989: ‘It’s my hope that all of us identified with this endeavor will seriously consider what it means to go through self-examination to the extent of seeking soul awareness, because if you can’t find your way on this great learning planet, it’s a tragedy. It’s a real tragedy.’”

Note that this last quote is from John’s “Opening Remarks” to the April 24, 1989 Foundation Board Meeting.

In terms of (9), it was a Light John was very familiar [with?] as a spiritual energy and presence. In the Masonic teachings it says:

Masonry is a search for Light— More and MORE LIGHT as we ascend the rounds of the Ladder— and Masonic Light is TRUTH ETERNAL. In his “Search,” the Seeker will discover profound secrets ... they are there for all who will not only “Ask,” but earnestly “Seek” for them ... otherwise we shall fail in our search for these Treasures of Masonry that are never more than hinted at in the Lodge and never explained.¹⁶

Alice Bailey spoke of Light as well, (*Discipleship in the New Age*, Vol. II, p. 314): “When Light illuminates the minds of men and stirs the secret Light within all other forms, then the One in Whom we live reveals His hidden, secret Lighted Will.”¹⁷

¹³webcache.googleusercontent.com/search?q=cache:jlNjido-zlwj:insightseminars.org/+higher+self+john+roger&cd=1&hl=en&ct=clnk&gl=us.

¹⁴ en.wikipedia.org/wiki/Initiation_(Theosophy).

¹⁵ *The Urantia Book* (Chicago: The Urantia Foundation, 1955), p. 29.

¹⁶ www.masonicdictionary.com/mword.html

¹⁷ Alice A. Bailey, *Discipleship in the New Age*, Vol. II (New York: The Lucis Trust, 1955), p. 314.

And of course, Alice Bailey's "Great Invocation" (Stanza Three [1945]), which the Monday Night Group recited at the end of each of their gatherings, begins: "From the point of Light within the Mind of God Let Light stream forth into the minds of men. Let Light descend on Earth."

In the September 18, 1983 channeling by Jim Gordon of the Archangel Michael to John and others, including Bruce, it says:

Some years ago I began to focus a Light upon the earth, a Light that now serves as the Foundation Focus. ... as I take the energy from on high, as it is presented to me, I step it down so that you here can begin to understand that which God himself has ordained ... so that you can then go forth, and manifest it according to your free choice and will, always focusing through the free will within that is God. That is why the Foundation came into focus.

And as for (10), the "avatar symmetry," the basic notion of an avatar comes from Hinduism:

An avatar is a deliberate descent of a deity to earth, or a descent of the Supreme Being, and is mostly translated into English as "incarnation," but more accurately as "appearance" or "manifestation." The term is most often associated with Vishnu (the preserver), though it has also come to be associated with other deities.¹⁸

This Hindu notion of "avatar" became part of Theosophy, as follows:

In December 1899, Annie Besant, the president of the [Theosophical] society, combined Theosophical concepts with classic Vaishnavite (a sect of Hinduism) ideas. ... Many New Age teachings have been strongly influenced by Neo-Theosophical ideas as well, primarily through the works of Alice Bailey, Helena Roerich and Manly P. Hall, among others. These thinkers developed the idea of a Celestial Hierarchy of ascended masters: a group of ordinary humans who have undergone transformation to become spiritually enlightened beings. Among these figures are Jesus, Confucius, Gautama Buddha, and Mary the Mother of Jesus; at the head of the hierarchy again is Maitreya. Many New Age teachings speak of the coming return of Christ, or the coming of the Maitreya, which will usher in a new cosmic Era.¹⁹

John Fetzer was very familiar with these Theosophical notions of The Hierarchy of course, and in fact, in a letter to Ken Killick in 1980, he speculated on whether Killick was Maitreya (a notion which Killick, according to Bruce Fetzer, fostered):

My dear Kenneth Both Lynn (Dailey) and I cannot fully express to you our sincere feelings about the beautiful tape you sent to us. You have tendered us the means by which we can musically have our morale restored, as lately seems to be so often a necessity. Your commentary and explanation are deeply touching in every respect. The style of your delivery resembles that of Maitreya ...

As far as the word symmetry is concerned: *The Encyclopedia of Freemasonry* gives a strong hint as to what John meant with his use the word: "There is a symmetry as between man in himself and the nature of the world, as when: If there are sounds in the ... world, a man has hearing; if there is Light in it, a man has eyes ...".²⁰

¹⁸ en.wikipedia.org/wiki/Avatar.

¹⁹ *New World Encyclopedia*, www.newworldencyclopedia.org/entry/Avatar.

²⁰ P. 1451 (books.google.com/books?id=Shs3fYPy7V0C&pg=PA1450&dq=masonic+symmetry&hl=en&sa=X&ei=0KOiUIbBHOiAiwKC0YCYCg&ved=0CDAQ6AEwAA#v=onepage&q=masonic%20symmetry&f=false).

And in *Urantia*, it states, “The unique feature of the Master’s personality was not so much its perfection as its symmetry, its exquisite and balanced unification ...”.²¹

In other words, “avatar symmetry” speaks to a hermetic “as above, so below” transference by the avatar, the deity, of spiritual energies from God to man.

Bruce Fetzer, in his recent email noted above (November 2012), informed me that in the MSIA teachings, “avatar” has a specific meaning which is in sync with this transference notion: “Avatar is a way of recognizing the master when he comes to you on the inner planes [in Surat Shabd meditation]. In MSIA, you say the tones [mantra], and either your guide or the Sound Current comes ... An avatar could be a symbol, a face, a phrase, or a sound... something you recognize as your authentic guide. You probably have one, too.” And as far as “JEF Inc.” goes, Bruce adds, “The avatar symmetry is the Spirit guiding, revealing the Institute purpose. I still believe that it’s Archangel Michael.”

It is actually possible that this whole particular paragraph in “Final Principles” is referring to the original symbol of the Archangel Michael that Jim Gordon passed along to John in 1981, and which John “recognized,” based on his recent dreams and on his Masonic background. The question can be asked: Is it possible that, for John, this was the Avatar that would appear to him in his Surat Shabd meditation—the symbol of The Archangel Michael, and in fact the very presence of The Archangel? Moreover, perhaps John felt that Michael was the avatar who is sent by God to transfer spiritual energy to “JEF Inc.” and its participants?

Paragraph Five

Remember, whatever the final verdict turns out to be, its summary will be (11) “unconditional love.” (12) That is our avatar of the future, because love is the unifying energy field that mobilizes the physical, emotional, mental and Spiritual resources in the caring and sharing with one another.

In terms of (11) “unconditional love,” John was very familiar with this term for the highest form of spiritual love, as follows. The second stanza of Alice Bailey’s “Great Invocation” (Stanza Three [1945]), which the Monday Night Group recited at the end of each of their gatherings, reads:

From the point of Love within the Heart of God

Let love stream forth into the hearts of men.

May Christ return to Earth.

Moreover, in Alice Bailey’s treatise, *Initiation Human and Solar*, she states,

It is not easy to love as do the Great Ones, with a pure love which requires nothing back; with an impersonal love that rejoices where there is a response, but looks not for it, and loves steadily, quietly and deeply through all apparent divergences, knowing that when each has found his own way home, he will find that home to be the place of at-one-ment.²²

²¹ *The Urantia Book* (Chicago: The Urantia Foundation, 1955), p. 316.

²² Alice A. Bailey, *Initiation Human and Solar* (New York: The Lucis Trust, 1922), p. 65.

In Jim Gordon's book, *Love and Loving* (all of Jim Gordon's books, including this one, are based on a manuscript that John and I reviewed together), he states:

Love is unconditional. It is entirely free of attachments, and it exists beyond any polarities of more or less, good or bad, self and other, then and now, here and there, or anything whatsoever that serves to limit or define Love.²³

From the MSIA book, *Interviews with John Morton & John-Roger*:

Interviewer: How do you look at being the Mystical Traveler [the guru in the MSIA tradition]?

Answer: I look at it as a willingness to choose to hold the consciousness ... I'm with you ... The direction the Traveler is showing you is that it is unconditional love, unconditional acceptance ... it's a consciousness that's in every level.²⁴

And the Preface to *A Course in Miracles* states, "... love is all there is ... love is incapable of asking for anything."²⁵

If we piece together the references noted above, and in conclusion, it seems to have been John's belief that the unconditional love of the Holy Spirit itself was to ultimately be the "Avatar," the spiritual presence, which is actively involved with and guiding "Fetzer Inc." To John, unconditional love was the synthesis, the unification, of all spiritual energies—and it was actively presenting itself, interacting with, and guiding "the group"—that is, all of us involved with "JEF Inc."

Of course, as has been said, John Fetzer's personal spiritual study was never meant to predispose other people's personal pathways. However, it is insightful that John Fetzer's approach invokes non-prescriptive inner spiritual practice as a core element of his legacy.

And finally, as an appendix, I present the rest of the May 24, 1983 channeling by Jim Gordon of the Archangel Michael to John and the Monday Night group. It strongly foreshadows the whole of John's "Final Principles" statement:

An ancient call rides the winds this day calling man's soul homeward ... The call is the call to the Divine Spark, to awaken and eventually return to its source. This is the call you respond to when you are searching for ways to help humanity out of its darkness and to enter into more Light and understanding. It is the same call each of you in the group responds to that draws you together again in service. This call has been called many things by many philosophers: magnetic attraction, mind force ... life force, The Call of God, the unspoken word, and many other titles man has given to it. I choose to call it Love: God's love for man! God's love for Himself actually, for that Divine spark within us is the Divine spark of God—so truly, in the real sense, it is God's love for self that is the call of the universe. And so it is when we reach out ... to be of service to humanity, or when we reach out in prayer and meditation to find understandings of universal mysteries, we are responding to this call. Each person responds differently ... To those who do respond to this call with some understanding comes a challenge, which must be met on several levels of man's being ... Some of these challenges are different and yet somewhat the same for each of you. Different, because each of you have your own karmas to deal with, and because the individual karmas are multi-faceted and multi-different from one to another; so, too, are your challenges when you respond to the "Call of the Winds." At the same time, you will

²³ Jim Gordon, *Love and Loving* (Austin, TX: Inner Light Ministries, 2003), p. 6.

²⁴ *Interviews with John Morton & John-Roger: Religious Scholars Interview the Travelers* (Los Angeles, CA: Mandeville Press, 1999), pp. 40-41.

²⁵ *A Course in Miracles* (New York: Foundation for Inner Peace, 1975), p 1.

find your challenges similar and sometimes the same, because each of you is interlinked karmically as a group, both in karma owed each other, as well as past service to God; and the call has created a bond of group spiritual development and service in response to this call. Thus, you see more clearly what is taking place in your life as you look around, and you better understand the bond of love that draws you together and that motivates you to strive to serve as a team. It is important that the individual be aware of self-growth and inner awareness, as well as group [growth?] and group awareness. The Masters hope to someday ... bring together a group of Light Servers who can best reflect the inner quality to humanity. ... Just as they, the Masters on the inner planes, unite and work for common goals, so too, they hope to eventually groom a group of individuals to serve in that capacity here on the physical. That is why, lifetime after lifetime, groups are drawn together and forced in some instances to work together for common goals and common growth. The challenge is at this time to learn to grow and harmonize the group energies, so that the group can truly be of service.